

aration or no charge. 3. It would give assurance to young men who are preparing themselves for the ministry. 4. It would make our churches more cautious in calling their pastors. 5. It would demonstrate to the world the stability of both pastor and people and would be a convincing proof of our genuine Christianity. 6. It would leave the impression that the shepherd was to care for the sheep no matter what the difficulties might be. That instead of his going to where the sheep were more easily governed, he would try to tame his sheep at home. The hireling fleeth when he seeth the wolf coming but the shepherd careth for his sheep.

What pastors need is not so much new charges as the grace of God to help them build up the churches they have. What many of our churches need is not so much a change of pastors as a change from worldliness to godliness—a change from faulting to prayer and work, and then our churches will prosper and God will be honored and glorified.

These thoughts, my brethren, are respectfully submitted to you, not as systematically, perhaps, as they should be, but with an intense desire for the welfare of the Brethren churches and the cause of our blessed Master.

And if, in your judgment, they are not worthy of your attention, you can pass them by, silently and devote your time to a more worthy cause.

CERTAINTY

C. H. BALSBAUGH

To a sister in trouble:—Can we be sure of salvation? This is your question, which has been answered as distinctly and emphatically as it is possible for God to answer. Can we be sure of the divine existence? Why not of the divine veracity, omnipotence and goodness? If God has ever given any evidence of His being, He has in that manifestation given abundant verification that He is love. If Christ was not a myth, our salvation by faith is as certain as the incarnation of God in Jesus Christ.

But to believe is the hardest thing for man to do. Conscience, sin, faith, are three things hard to reconcile. To believe is as mighty a work as the genesis of the godman in the virgin mother. The Holy Ghost alone can accomplish the stupendous miracle. Faith will make Christ ours as certain as God became man. There are many professors in the world, but not many believers. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. This is faith. Nothing gives security but perfect identification with Jesus Christ. Read on from the fifth to the eighth verses in the above chapter, and see what His mind is. If such self-abnegation, such absolute devotion to the divine will,

does not bring certainty in which there is no quiver of doubt, then the Bible is a fable, and Christ was a sham.

But your question relative to your permission to do this and that respecting dress and the usages of society, indicate the root of your disturbance. We have no questions to ask of any one but Jesus, nor in relation to anything but His will and glory. You want to know whether you cannot wear such and such articles, so as to conciliate those whose good opinion is so essential to your happiness? Suppose Christ would have been governed by this principle: Where would be the possibility of redemption? Such questions indicate an attempted compromise between the cross and the flesh, which is as impossible as for God and Beelzebub to dwell in Emmanuel. I have no prescription to make as to the style of dress you are to wear. One thing only God insists on: "That whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. If this is not plain enough then God must invent a new dictionary. If the flesh or the world has any share in your choice, then I am not surprised that you are not certain about your salvation. The moment that there is no room for the shadow of doubt as to our motives being wholly centred in Christ in all we do, we will be as certain of salvation realized as of salvation provided. Self crucifixion is the great need of the church today in all its branches. When Christ came into the world it was with this determination: "Lo, I come to do Thy will, O God." Heb. 10:7, 9. When He finishes His great work of self-sacrifice for the redemption of man, He said, not my will, but Thine, be done." Luke 22:42.

The death of self is the condition of faith, and faith and salvation are synonyms. The bitterness and grudges and jealousy and emulation which so largely prevail in Christendom, are sad advertisements of the dominance of the flesh.

Our salvation cost God much, "He gave himself." And it will cost us no less. If we fail to reach the equipoise of the divine self-sacrifice, we will never be saved. Many talk and write holiness, and live selfishness. There is deep, tremendous, eternal import in the monosyllable "Be," in 1 Pet. 1:15, 16. Religious veneering is not sanctification. "Blessed are the pure in heart." Matt. 5:8. "As He is pure." 1 John 3:3. Is not this "our reasonable service?" Rom. 12:1.

The cross, the cross, this is the mystery, the rapture, the glory of redemption! Against this the flesh rebels, and this is why so few possess "the peace of God which passeth all understanding," Phil. 4:7.

"Only believe," my dear sister, which means only suffer the cross to extinguish the last spark of self, and you will

no more doubt your salvation than the fact of your sins. His tears, His groans, His blood are all for you, and so is His "far more exceeding and eternal weight of glory."

"Love so amazing, love so divine, demands my heart, my life, my all." What can be more reasonable than 1 John 4:19. But let us not forget the compass of our love. Luke 10:27.

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Home Circle

KEEPING CHILDREN YOUNG

Paper Read by Rev. A. D. Gnagey Before the Tri-County Teachers' Association, Ashland, O., May 13, 1898

I feel a just pride in the privilege of meeting with this association of teachers, the more so because I am permitted, by the kind invitation of Professor Robinson, to speak for myself of the high regard I have always entertained for the pedagog. Ten years of my life I spent in the work in which you are now engaged, and with no regrets for a single hour of that service except it be for its imperfections. With all its failures and successes, with all its defeats and victories, with all its struggles and triumphs, I yet look back to that period of my life with perfect satisfaction, conscious of the fact that those years were given to a cause and to a work than which there is none nobler given to men or angels. True, fifteen years have elapsed since I quit the profession of teaching to enter another, shall I say a higher? I will not say it. For, has God ever given to man a work of nobler worth, more far reaching in its influences and consequences, reaching out beyond where the human eye can follow or where human thought can go, than the intellectual and moral training of those who shall lay broad and deep the foundation of the coming civilization? These fifteen years in other lines of work have not in the least chilled the warm affection I have always cherished in my heart for the instructor of our youth, and God helping me, I shall always cherish that love, that high regard for this, one of the noblest of professions.

It has been my observation in the past that in an association of this kind you have represented, not only the intelligence of the community, but the good looks also. And in looking over this audience I find no reason whatever to change my opinion in this matter. In this the minister of the gospel is at a decided disadvantage. An association of ministers lacks one of the essential elements of beauty; I need not say what it is, suffice it to say that the time is coming and now is, when this will be so no longer.

Professor Robinson has assigned me a difficult task: Keeping Children Young. Remark in the first place that there is a sense in which this is an impossibility. To keep children young, strictly speaking, is neither possible nor desirable. Boys will grow; so will girls. It is a sort of fashion they have, to grow, and it is difficult to keep them from